1:Stanford U. S-4, 5 1956 AF14 Central China AF14

campaign was launched in the large cities during the spring of 1955 to guard youth against "bourgeoise concepts." In connection with the drive, the Communist press evidenced concern regarding romantic love, heart-break, unsolved marriage problems of workers in sparsely populated areas, and the attractions and diversions of a carefree social life in the cities. These things, the press warned, were subverting many young people from their primary duty of devoting their whole effort and attention to study and work in the national interest. The advice of the Communist editors "to place love in a secondary position in one's life" is hardly likely to solve the problem.[32]

A different sort of problem confronted youth in the countryside. Apparently the possibility was not present there for youth to develop love and marriage attachments through the ideal and officially sanctioned method of mutual participation in production, indoctrination, and study. A 1955 report on Marriage Law implementation admitted that "in the extensive rural districts...the conditions for adequate communal life and avenues for social intercourse" are lacking. As a result, "most marriages are still being contracted after both parties were first introduced to each other by third parties." The

32. Ibid., 1006, pp. 15-18; 1052, pp. 25-33.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

report hastened to explain that as the bride and groom gave their previous agreement to the marriage it was to be regarded as a marriage of free will and not to be confused with the old and outlawed practice of arranged marriage.[33]

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E. Replacement of the Family's Social, Economic and Political Role

A second step taken by the Communist regime to change radically the nature and function of the Chinese family was accomplished with the establishment of organizations to regiment every phase of human endeavor. The labor unions in the city, the peasant associations, mutual aid teams, and co-operatives in the country became the center not only of economic life, but of social, political, and indoctrination activities as well. Unions were organized in the cities almost as they fell to the Communist armies, but the formation of comparable institutions in the countryside awaited the gradual process of land reform. Until it was completed in any area, no alternate organization to the family existed to assume its socio-economic role. This fact seems to explain why the Communist during the spring of 1953 limited their Marriage Law campaign in the countryside to those areas where land reform had been accomplished.

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33. Ibid., -002, p. 3.